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innumerable freaks, and may present, in one quarter of a mile, the giant rock and the quivering bluebell, the defiant oak and the trodden lichen, the almost stagnant pool and the surging cataract; at length the thought dawns upon you, that this author is great because he cannot help it; that he is a force in the hand of nature; that, whether you smile, or frown, or weep, or wonder, he goes on with the same absolute ease, speaking with pure spontaneity the thoughts that arise within him. Then your trust becomes deeper, your earnestness of study redoubles, you are profoundly convinced that here is no pretence, no unnatural effort; your murmuring turns to astonishment at the complexity, richness, and strangely blended variety of nature's effects. If your experience is the same as ours honestly was, you will proceed from a certain pleasurable titillation, produced by what you deem twaddle, though twaddle deliciously spiced by genius, to the conviction that, however hampered, however open to objection, here is an intellect, in all the great faculties of analysis, combination, and reception, of a power and range which you are at a loss to measure or define."—pp. 15–17.

23. — *The Biographical History of Philosophy, from its Origin in Greece down to the Present Day.* By GEORGE HENRY LEWES. Library Edition, much enlarged and thoroughly revised. New York: D. Appleton & Co. 1857. 12mo. pp. 801.

MR. LEWES, in his Introduction, discriminates between Philosophy and Science. Philosophy, as he maintains, is purely metaphysical, asks for her reasonings no basis of facts, and for her conclusions, only a logical validity, not evidence or proof; while Science admits as true only what has been tested by experiment or verified by being "confronted with fact." Philosophy therefore can move only in a circle, and must from time to time tread over again her old paths; while Science moves straight onward, and needs not to retrace the steps once taken. Philosophy, from the impossibility of verifying her theories, can give to no one of them an enduring hold on her disciples. An hypothesis unproved, however strong its *a priori* probability, will win belief only under the stimulus of novelty, and in the fresh ardor of propagandism; let the interest in it be worn away by familiarity, one or another alternative hypothesis will first rival, then supplant it. Thus the human mind must necessarily in the lapse of ages not only run through, but wear out by repetition, the limited range of fundamental hypotheses, or so-called philosophies, by which it can account for its own phenomena and those of nature and of being. When this point is reached, Philosophy must die, and yield up the place it had assumed to Positive Science. That crisis is even now passed. Philosophy, born with

Thales, received the honors of burial at the hands of Auguste Comte ; and Mr. Lewes is her posthumous biographer. She certainly "died hard," if Sir William Hamilton was energized by her death-throes, and if Ferrier's brilliant, vivacious "Institutes of Metaphysic" were her last words. But our design is to indicate the scope of Mr. Lewes's book, not to affirm or confute its doctrines. While we believe Philosophy divine and immortal, and Science mutable and perishable with the material universe in which it has its birth and being, we nevertheless deem Mr. Lewes's biography a worthy record of large portions of that segment of the eternal years of its subject which falls within his plan. It is rich in historical details, especially of the Greek philosophy, and will be read with interest and profit equally by the author's co-disciples and by those who dissent *toto cælo* from him.

24. — *Lectures on Temperance.* By ELIPHALET NOTT, D. D., LL. D., President of Union College. With an Introduction by TAYLER LEWIS, LL. D., Professor of Greek in Union College. Edited by AMASA MCCOY, late Editor of "The Prohibitionist." New York : Sheldon, Blakeman, & Co. 1857. 12mo. pp. 341.

WE have no space left us for an extended criticism of these Lectures, to which in some future number we hope to recur with the endeavor to do them justice. Together they constitute the most able, thorough, and efficient argument that has yet been constructed for the disuse of all intoxicating liquors. They are free from fanaticism, and full-fraught with Christian philanthropy. They rest their appeal mainly on the principle of that noble declaration of the Apostle, that "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." They are fervent and eloquent, but argumentative throughout ; and the venerable scholar and divine, whose ripened wisdom and unabated energy, at the age of eighty-three, still retain for him his place at the head of our country's educational corps, can hardly have rendered a more signal service to his own and succeeding generations, than in the volume before us. In the Introduction, Professor Lewis has brought to bear upon the great moral question of our times the same keen and vigorous logical power which has won him a place second to no living philosophical writer. The Appendix contains, among other valuable documents, Bishop Potter's admirable "Address on the Drinking Usages of Society." Why cannot our Temperance Societies, instead of commissioning agents whose coarse wit is often their sole claim upon an audience,